

THE

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SHEKEL



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Samaritan Highpriest and scroll
Samaritanischer Hoher Priester und Gesetzes-Rolle
Grand Rabbīn Samaritain et décalogue



OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.- Junior \$5.-. Club membership \$15- Send all remittances, correspondence undelivered magazines, change of address and zip code with old address label to:

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Table of Contents

President's Message	
By Moe Weinschel.....	2
The Samaritans	
By Edward Schuman	3
Why Specimen Banknotes Are Issued	
By Shmuel Aviezer.....	7
A Medal for Yirmiyahu Helpert	
Captain of the Jewish Marine League	
By Manfred Anson.....	8
Kurt Eisner	
By Peter S. Horvitz.....	12
Torah & Derech Eretz Society Ltd.	
By Sidney L. Olson.....	16
Edwin, Second Viscount Samuel	
By Yaron Reinhold.....	18
Agrippa II, First Century Quisling	
By Jonathan A. Herbst M.D.....	20
Israel's Money & Medals Update	
The Hanukka Commemoratives	
By Dr. Gary P. Laroff.....	26
The Battle of the Warsaw Ghetto	
By The American Council of Warsaw Jews	
& The American Friends of Polish Jews.....	34
The Aleph Beth Page	
By Edward Janis.....	41
Yeshiva University in Numismatics	
The Gottsman Library Medal & Museum Token	
By Pinhas Friedenberg.....	42
The Club Bulletin	
By Donna J. Sims.....	45
AINA MEMBERSHIP APPLICATION	47
Greater N.Y. Numismatic Convention September 9/11.....	48

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THE PRESIDENT'S MESSAGE

by MOE WEINSCHEL

We had our annual Membership and Directors meeting at the just concluded Greater New York Numismatic Convention.

I was concerned in our recent call for nominations for the three open positions on the Board that there was no response. I was sure that some interest would be evinced from the membership and we hoped for some "New Blood" in the leadership. However, the election committee did a good job. Bill Rosenblum was renominated as an incumbent. Julius Turoff who has acted so ably as our Secretary, and Florence Schuman, who picked up the reins from Sylvia were both asked to run. Since there weren't any other nominations, a motion was passed asking the Secretary to cast one vote for the nominees.

Our new directors are already serving, and we are also pleased to announce that A.I.N.A. is operating in the black. We have improved our financial status over the previous year by economizing and shifting investments for the best and safest returns. In addition, the Convention, although suffering from current Numismatic doldrums, showed a small profit.

The Board elected the following officers:

Moe Weinschel	President
Edward Janis	Vice President
Florence Schuman	Treasurer
Julius Turoff	Secretary

In addition the Board has designated Sylvia Haffner Magus as Director Emeritus.

I hope you have noticed the excellent work being done by Dr. Gary Laroff in updating the "Haffner" book, and giving us the new pages for publication in the SHEKEL. We also have been receiving kudos from everywhere about the SHEKEL and the outstanding job being done by Ed Schuman. He puts lots of time and work into the magazine. We can help by submitting articles for publication, and making sure our mailing addresses are correct.

A.I.N.A. will again be representing the Israel Government Coins and Medals Corp. at the A.N.A. convention in Baltimore. A letter with further information is enclosed in this mailing. We hope you have a pleasant summer.

The Samaritans by Edward Schuman

The ancient city of Shechem lies about fourteen miles north of Jerusalem in a valley between Mount Gerizim to the south, and Mount Ebal on the north. Ten water springs flow from these hills to the fertile valley below, but the amount of water on the two sides of the valley is quite dissimilar. Mount Ebal is almost barren and has very little water running down the south side in contrast to Mount Gerizim which is covered with trees almost to the very top of the ridge. The slope of the rock causes the main springs to issue on the side of the valley facing the city of Shechem. A pilgrim's legend from the Middle Ages empathizes that Mount Gerizim, the blessed mountain (Deut. 11:29) is pleasant and fertile, while Mount Ebal, cursed by divine decree (ibed.) is desolate and barren..

On the separation of Israel and Judah, the ancient city of Shechem, which had been so intimately connected with the history of Israel, became the religious center of the Northern Kingdom. After the conquest of the Northern Kingdom of Israel by Babylonia, the Babylonians carried out a number of mass deportations of Jews whom they sent to widely separated parts of their far flung empire. In this manner they succeeded in breaking up large concentrations of potential enemies, scattering them throughout their lands. Equally, the Babylonians introduced other ethnic groups, men from Cuthah and from Arva and from Hamath and Sepharvaim into the conquered land.

Two centuries later, when Ezra the Scribe returned with a band of exiles to Jerusalem to re-establish the ancient religious life of Israel, he found many of the Jews left behind by the Babylonians had in the interim married with the transplanted non-Jewish groups. These intermarried people, because their home was in Samaria, were there after alluded to as Samaritans..

That they considered themselves to be Jews is evidenced by the offer made to the returned exiles when they began rebuilding the Holy Temple on Mount Zion. The Samaritans also wished to help build the Temple of the Lord in Jerusalem for they also aspired to the same Hebrew God. Instead of welcoming the unexpected support, the few thousand homecomers refused an alliance with the Samaritans because they were deemed to be hybrids, no longer racially "pure" since they had intermarried, and their mixed descendants were deemed not a part of the Congregation of Israel. From that time on, there was bitter enmity between the Samaritans and the Jews.

The Samaritans in turn just as stubbornly rejected the Jews. They built a rival Temple on Mount Gerizim in the days of Ezra and declared it the only lawful site commanded by God for his house. They now called themselves *Shomronim*, Guardians of the Law, and rejecting oral tradition, they maintained the strict letter of the written Law, as far as they recognized it as contained in the Pentateuch.



Samaritan encampment on Mount Gerizim during the sacrifice of the paschal lamb, 1942. Courtesy Kerén Hayesod,

Through the many centuries, on every Passover Eve, the Samaritans have ascended Mount Gerizim to the site of their ancient Temple, long since been destroyed to offer their prayers. They pitched tents to commemorate, in a realistic manner, the Exodus of the Children of Israel from the Land of their Bondage. Seven sheep are sacrificed and the meat roasted over an open fire. The flesh is eaten in haste, with bitter herbs and unleavened bread as it is written in the Bible.

Centuries passed. Greeks and Romans came and conquered, and neither Jews nor Samaritans consented to submit to them. Still both Jews and Samaritans remained hostile to each other. Through the many centuries that followed, Samaritan and Jewish history run concurrent courses of oppression and suffering. Vespasian tormented the Jews and overran Jerusalem and he smote the Samaritans and killed over 11,000 of them by Mount Gerizum. But these common tragedies like their common faith, failed to bring together the kindred peoples.

Both Jews and Samaritans revolted against the foreign yoke. Another thousand years and more passed by. Countless invaders swept through the land; Arabs, Seljuks, Crusaders, Tartars, and Turks succeeded one another. Yet the little tribe, at the foot of Mount Gerizem although progressively decimated by oppression and forced conversion, held fast to its Holy Books – the Pentateuch and Joshua.

At the turn of the century, they numbered only few hundred, with no hope of increasing their figures for they are almost entirely lacking of women to replenish the tribe. Many of the men were unable to find Samaritan girls; their law forbids intermarriage with the Arabs; they

SAMARITAN PLACE OF SACRIFICE.

(From a photograph by the Palestine Exploration Fund.)



were prohibited from taking Jewish wives by the *Verbot* of the Rabbis. For while the Samaritan may be an "Israelite" as he calls himself, he was not a Jew.

The replenishment of the Samaritan community in Shechem by survivors of other Samaritan centers was a factor which allowed the Samaritan people to survive 400 years of Ottoman rule. All the community's lands, riches and property were taken from it. The Samaritans were restricted to a dark ghetto on the northern slope of Mount Gerizim where they dwelt in poverty. At the beginning of the British Mandate, their situation started to improve.

The Tsedeka family from Shechem moved to Jaffa in 1907 and by chance became friendly with Izak Ben-Zvi. Ben-Zvi, throughout his public career in Palestine and Israel, devoted his attention to improving Samaritan living standards. He was able to persuade some Rabbis to cancel their prohibition of Jewish women marrying Samaritan men. He helped establish friendship leagues between Samaritans and Jews which benefited culturally and economically.

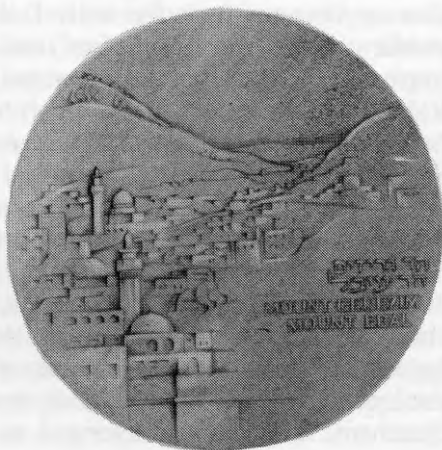
It is an irony of history that when Jews were finally restored to their homeland with the creation of the State of Israel in 1948, the Samaritans, their most stubborn rivals to the claim of being the "real Jews" for twenty four centuries, and had practically vanished, found themselves under Jordan rule. With the establishment of the State of Israel in 1948, the small Samaritan community was split into two centers. One in Nablus, the modern name for the ancient city of Shechem, which then belonged to Jordan, and the other in Israel.

Samaritans were recognized as citizens of Israel in 1949 under the Law of Return, which reunified Samaritan families from Shechem and Samaritan communities around Israel when after the Six Day War, Nablus came under Israel control. In 1954 the Samaritans scattered throughout Israel were relocated into permanent living quarters in Holon. Under Izak Ben-Zvi, second president of Israel, the first Samaritan Synagogue in Israel was dedicated in 1963.

Even today, every Passover, Samaritans climb to the summit of Mount Gerizim. The government has now constructed shelters so no longer must they pitch tents when celebrating the Passover Festival on their Holy Mountain.

This inspiration for this article came from a turn of the century picture postcard, found at a Florida collectible show, illustrated on the front cover of the SHEKEL. Israel Sedaka, a Samaritan, and Deputy Managing Director of Production of the Israel Government Coins and Medal, immediately recognized the High Priest. I suggested this would make an excellent article for the SHEKEL if a numismatic connection could be found. Mr. Sedaka went to a back cubicle in his office, and after searching files gave me illustrations of a proposed medal for the Samaritans. The obverse, taken from the galvano, shows a view of the ancient city of Shechem (Nablus) lying in the valley between Mount Gerizim and Mount Ebal. The reverse is suggested by a drawing portraying Joseph's Tomb and Jacob's Well.

Financial considerations of the IGCMC make impracticable the minting of any medal unless 500 advance orders can be sold. The Samaritan community is too small to support minting of this medal. However, if you, our A.I.N.A. members and readers, would support this truly important medal, please drop a note to the Florida A.I.N.A. office. Perhaps the responses will be sufficient to mint this truly historically significant medal.



Why Specimen Banknotes Are Issued by Shmuel Aviezer

It is an accepted procedure that whenever a new banknote is issued, the central banks of all countries send samples of that banknote to other central banks in which they are in contact. This informs the bank of the existence of new banknotes and facilitates their recognition whenever they are presented to the banks by customers or official bodies.

These samples, known as "Specimens", are identical to banknotes in circulation in all aspects except for two details. The numbering is composed of zeros only, and the word "Specimen", or its equivalent in the language of the issuing country) is printed on both sides of the note. Furthermore, a serial number in a corner of the banknote identifies the particular specimen, giving its destination as well as its whereabouts.

The purpose of issuing specimen notes as opposed to transmitting real banknotes is to preclude the possible use of these banknotes as means of payment and avoid contravening limitations in transferring foreign currency from one country to another.

On Israel specimen banknotes, the Hebrew word "ספצמן" is printed diagonally in red on the face of the note, while the word "Specimen" is printed in the same manner on the back.

Some countries add two small holes besides the signatures, as was done with the Anglo-Palestine and Bank Leumi LeIsrael series issued during the first few years of Israel's existence (1948-1952).

Printers of banknotes usually prepare specimen banknotes with their own neutral designs to serve as samples of their products for potential clients. This avoids exhibiting the real banknote they print for other countries, either because of confidentiality or political sensitivity.

It is also customary to prepare specimens of securities. Specimen security certificates are usually included in the files of the issuing companies or underwriters.

Some cases of fraud were discovered when "corrected" specimen security certificates were presented for redemption. The word "Specimen" appearing in two locations, was erased using a chemical solvent and the two holes filled in. To prevent this again happening, current specimen security certificates have the word "Specimen" in seven places and tiny holes punched on top of the signatures.

As the number of specimen banknotes is small, numismatists have, in recent years, become interested in obtaining them. This has raised their value to unexpected heights, especially as they are virtually unobtainable. Like all central banks, the Bank of Israel keeps specimens of all the series of banknotes issued in Israel. A complete set of these specimens are on permanent display in the Numismatic Exhibition of the Bank of Israel in Jerusalem.

A Medal for Yirmiyahu Helpern Captain of the Jewish Marine League by Manfred Anson

About two years ago, I was approached by a dealer at a New York flea market who asked if I would be interested in a bundle of documents seemingly about a Jewish Navy in 1935. My curiosity was immediately aroused as I was allowed to scan a box full of photos, letters and documents which appeared to come from a family named Kirschner in France. I purchased the box at once and spent the entire weekend studying its contents.

Here was an element of Jewish history unknown to anyone I contacted. I could not submit the story to the SHEKEL because I did not have a numismatic connection. It was not until a few weeks ago, looking through Coin World, that I found an article by David T. Alexander, a researcher for Stack's and a regular contributor to numismatic publications. The article featured a beautiful medal, cast by the Kretchmer mint in Jerusalem, obviously designed by its founder Shmuel Kretchmer, of an Israeli officer named Yirmiyahu Helpern. The medal is of the same quality as Kretchmer's famous Herzl portrait made many years before, which became the prototype for many others more recently struck.

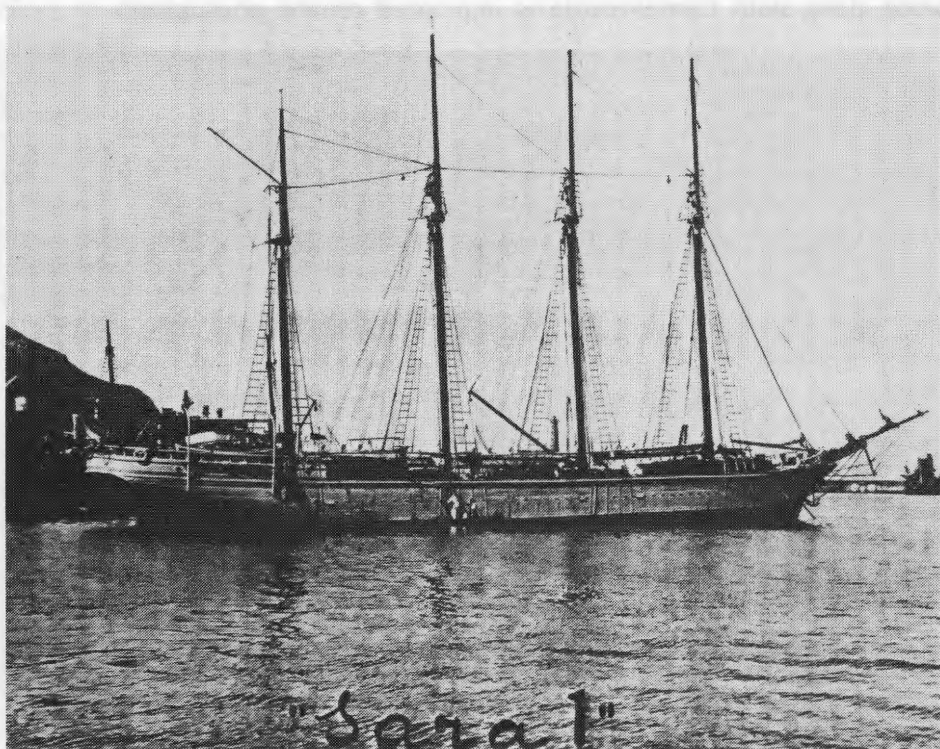
The obverse shows a portrait Helpern in uniform, most likely of the Israeli Navy, in an incused panel between his full name in Hebrew on the left and his popular name YIRMA on the right. On the reverse are six emblems, three of which are indicative of the Betar and Revisionist movement. In the center an insignia of the Israel Navy, a castellated shield, most likely denoting Jerusalem and the famous Seal of Shema which was excavated at Meggido. The Hebrew words on the reverse translate *"I have consecrated my two hands to you, my homeland"*. At this time, I do not know who commissioned this medal nor when it was struck.



The story which now unfolds is not generally known in this country. A two inch long article in the Encyclopedia Judaica are the only facts gleaned about Yirmiyahu Helpert I could find. I could not find any information on the Jewish Marine League at the YIVO Institute nor were any of my letters to Israel returned with worthwhile information. However a little booklet found with the lot of documents has yielded some useful knowledge.

The Jewish Marine League was formed in Paris in 1935 by amongst others Baron Guy de Rothschild, Baron Robert Rothschild, the then Chief Rabbi of France, Julian Weill, and a M. Cohen, Chief engineer of the French Navy. In England by the then Chief Rabbi J.H. Hertz, Col. H.L. Nathan, and Col. Joseph C. Wedgewood, M.P. From Palestine, the League received assistance from Pinchas Ruthenberg, Col. F. Kisch and Mayor Rokach of Tel-Aviv. In New York amongst many prominent personages were Judge Louis B. Brodsky and Rabbi Louis Newman.

All of the documents, letters and photos came from the estate of a Mr. Ephraim Kirschner, who in 1934 purchased an American sailing ship, the "Four Winds" and presented it to the newly formed League of the Friends of Jewish Navigation. From the documents, I ascertained that Mr. Kirschner was born in Odessa, Imperial Russia in 1874. He married Miss Sara Dolberg in 1900, somewhere in central Europe and appeared to have lived mostly in Paris as an industrialist.

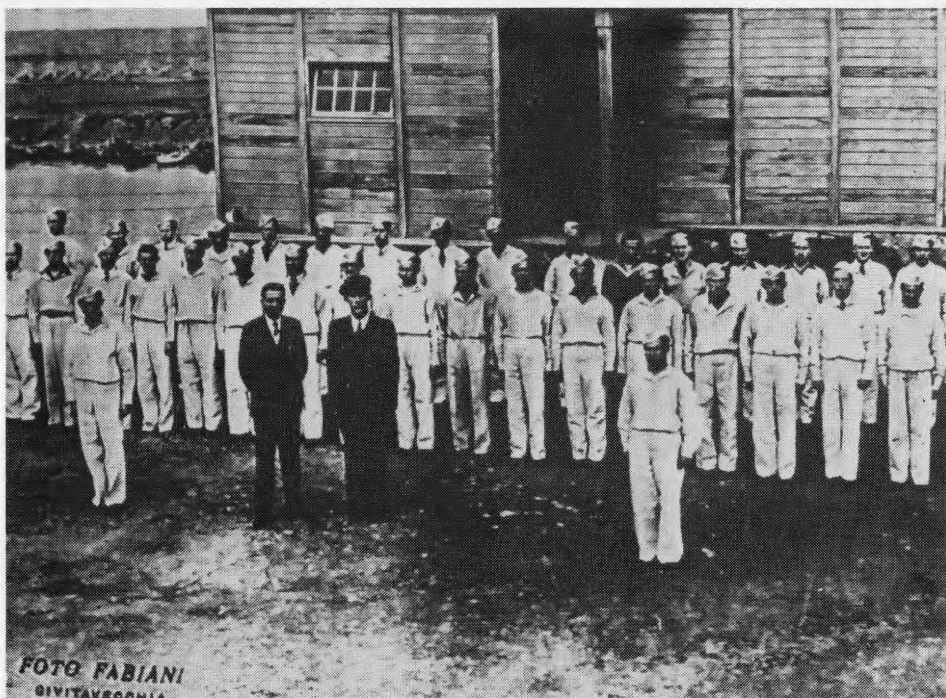


From 1932, the people mentioned as well as many others were interested in creating a Jewish Merchant Marine to assist Palestine Jews in exporting their products and to teach young Jews to become sailors once again as some 2000 years earlier in their ancient homeland.

The League was originally non-partisan as can be seen from the names of the personalities associated with it in the beginning. I learned from the documents and information in the Encyclopedia that the Betar movement became involved with the League almost from the beginning, politicizing this noble venture.

In order to train Jewish sailors on a sailing ship, a port had to be found in an European country. The Italian port of Civitavecchia, north of Rome, was chosen to be the home of that sailing ship purchased by Ephraim Kirschner, who then renamed it SARA I after his wife's name. A copy of the photograph of this sailing ship is reproduced.

Young Jewish men were now recruited from all over Eastern Europe and now we meet Jeremiah Helpert as he was named when born in Smolensk Russia in 1901. He was taken to Palestine in 1913 and joined the Betar in the late 20's. He became an instructor in its defense units during the Arab riots of 1929, and eventually became a member of the world leadership of Betar (also called Brit Trumpeldor). He was sent to Civitavecchia to help train the sailors on the SARA I on August 18th 1935. A photo shows him in civilian clothes standing in front of his crew. This picture was taken by a photographer named Fabiani and his name along with Civitavecchia is imprinted on the photograph.



The League also acquired three other vessels , the NEVAH, a motor boat LEAH, and another sailing ship called THEODOR HERZL. These were based in Riga, Latvia after the Italian port was placed off limits due to the rise of anti-Semitism brought about from Mussolini's pact with Hitler. Another ship, the fishing trawler NECHA was purchased and presented to the league by Mr. Michael Hollander of New York.

The Theodor Herzl sailed in the Baltic Sea and ventured out into the North Sea. The Sara I sailed in the Mediterranean also visiting Palestine. Eventually all of these ships were confiscated.

According to the documents, the Kirschner family must have lived a very active social and philanthropic life. They were active in the Russian Emigre Society, raising money for many Jewish causes. Among the documents found there are letters by Mrs. J. Jabotinsky and a telegram from Vladimir Jabotinsky asking for financial help, no doubt, for the Revisionist movement.

Like the General Zionists, the Betar also had a fund raising organization called Keren Tel Chai. Like the J.N.F., they issued stamp like tabs which were given against donations. One such tab was used on a letter regarding the ship Sara I in the port of Civitavecchia. This tab also proves that the Marine League was, in 1935, a part of the Betar-Revisionist movement.

It was only natural that Vladimir Jabotinsky, who was instrumental in founding the Jewish Legion in World War I, would look upon the effort to establish a Jewish Navy for a future Jewish State with great anticipation.

In 1939, the offices of the League which were on 7 Rue Berger in Paris were closed and transferred to an office in a commercial building at 1123 Broadway, New York City. The Kirschners left Paris this same year, just prior to the outbreak of war, for Argentina where Mr. Kirschner purchased a hacienda of which there is a photograph shown in the album. Perhaps he died there, but his wife did live in New York during the war. This is the point where my paper trail ends.

Many questions remain. What became of the children and possibly grandchildren of the Kirschners? Are they alive and where do they now live? What became of the young men who trained on these ships before the war? Did they manage to escape in time and how many made it to Palestine and Israel?. How many became members of the Israel Navy or Merchant Marine? Yirma, as he was affectionately known died very young at 61, but his pupils, now in their seventies or eighties may still be with us. Did some of them help run the British blockade with their decrepit old East European river boats and coastal freighters?

Perhaps some reader in Israel can supply further information and perhaps someone else has this same medal tucked away without knowing the full story. The writer would certainly like to hear from them. And finally again my thanks to David T. Alexander for his assistance. without which this story would not have been published in the SHEKEL.

Kurt Eisner by Peter S. Horvitz

Kurt Eisner, on November 7, 1918, delivered one of the truly important speeches in the history of the world, a speech that would move its listeners to rise in rebellion and overthrow a dynasty that had ruled for 738 years. The reactions from this event would spread across Germany and, by November 9, even the Kaiser would be forced from his throne.

Kurt Eisner was born in 1867 in Berlin. His Berlin accent would later be a source of derision to his political opponents in Munich. His middle-class Jewish parents provided him a good education. He majored in philosophy at the University of Marburg. After university, Eisner became a journalist, then a newspaper editor. Eisner used both of these positions to express his socialist philosophy. As early as 1906, Eisner warned his readers of the dangers of German militarism. During the First World War, Eisner opposed the war policies of the German Government. In December, 1917, he organized a strike in Munich which he hoped would bring the war to an end. In this he failed, but on January 31, 1918 he was arrested on a charge of treason. On October 14th, 1918, he was released when political pressures on the German government proved too great.

On his release, Eisner assumed the leadership of the Independent Socialist Party.

In the meanwhile, anti-war sentiment had been increasing in Bavaria across a broad spectrum. A mass anti-war rally was scheduled in Munich for November 7, 1918, at 3:00 P.M., at Theresienwiese. There were twenty some speakers scheduled and one by one they came to the podium. As each speaker addressed the crowd, he emphasized that he was not calling for general strikes or immediate action, but gradual change. Chaos, after all, was something that had to be avoided. Then Eisner spoke. His was a different message. He spotted soldiers in the crowd. He pointed out to the soldiers, that by being present at the rally, they had already gone against their orders. Let them continue breaking orders. Let them return to their barracks and occupy them. Let them seize arms. Let the revolution begin. Eisner once wrote *"Truth is the greatest of all national possessions. A state, a people, a system which suppresses the truth or fears to publish it, deserves to collapse."* His words did not go unheeded. Not only the soldiers, but the entire audience surged out of Theresienwiese and spread throughout the city. The King of Bavaria and his wife were deserted by their own bodyguards and they had to flee for their lives to Berlin.

On the eighth of November, the city of Munich awoke to find that during the night there had been declared the Bavarian Democratic and Social Republic replacing the deposed Wittelsbach kingdom. Kurt Eisner had been named prime minister.

The brief period of Eisner's premiership was not extremely successful. Eisner's publication of the secret reports of the Bavarian embassy in Berlin revealed the culpability of the central government in starting the World War and brought down criticism on him, rather than the true criminals. When elections were held, on January 12 and February 2, 1919, for the Landtag, the Bavarian legislature, Eisner's party was soundly defeated.

The campaign against Eisner now escalated. His enemies not only attacked him personally, but their tactics took on extremely anti-Semitic overtones.

Eisner's enemies propagandized that Eisner would now turn into the great red tyrant that they had constantly predicted, but had failed to find. But in this they were mistaken. Eisner made no attempt to extend his powers or to personally benefit from his position. (Indeed, after his death, his wife and orphans had to apply to the state for a pension, as Eisner had left them destitute.)

Unknown to the public, on February 20, Eisner announced to his cabinet that he would offer his government's resignation the next day at the meeting of the Landtag. On February 21, about 9:30 A.M., just as he was leaving his home for the Landtag, a reactionary extremist, Count Arco-Walley, himself a half-Jew, shot and killed Kurt Eisner.

The political right had predicted that the overthrow of Eisner would lead to peace and harmony. The actual result was a period of absolute chaos and dreadful bloodshed. One of a series of sequels to this terrible drama launched by Arco-Walley's bullets was Hitler's beer hall putsch of 1923.

At the time of these events, two medals depicting Kurt Eisner were created by Karl Goetz, a noted Bavarian medalist. Goetz was an outstanding craftsman and his works are considered among the finest medallic works of this century. However, Goetz's medals are equally famous for the sardonic and often vicious wit that they sometimes display. Goetz's medals and coin designs have been cataloged in two volumes by Gunter W. Kienast (Cleveland, 1967 and Lincoln, Neb. 1986.)

The earliest of the two Goetz medals depicting Eisner is Kienast 266. This medal was issued to mark the disgrace of the king of Bavaria's bodyguard fleeing before a crowd, led by Kurt Eisner waving a flag with the word REVOLUTION. The inscription is DES BAYERN-KÖNIGS LEIB GARDE, or "The king of Bavaria's body guard." Appearing one word on each, on the breastplates of the three guardsmen, are the words IN TREUE FEST or "in firm faithfulness," probably the group's motto, here quoted ironically. Kienast's catalog does not identify Eisner as the figure in the background leading the mob. However, a comparison of this figure with Kienast 214 and the fact that Eisner was as famous for his large black hat as he was for his steel-rimmed pince-nez and gray beard makes it certain that this figure is Eisner.

The reverse of this medal shows King Ludwig III and Queen Maria Theresa fleeing their castle. To their left, our right, is a small, square base bearing a Bavarian lion holding a plaque with the LIII monogram of the king. On the base itself is a crowned Bavarian shield. The inscription is VERLASSEN ("deserted") 8 NOV. 1918. In the exergue are the initials K G for Karl Goetz. It is interesting to note that Queen Maria Theresa was, at the date of this medal, the recognized Stuart pretender to the throne of Great Britain. The elderly couple is portrayed with a great deal of pathos, to emphasized the heinousness of their betrayal by their own guards.

This medal is cast in bronze and measures 58 mm. This is also true of Kienast 214 as well as Kienast 268.



Kienast 214 is dedicated to the Bavarian Revolution. The obverse shows a figure of Death holding the balance and breaking down a double door. The door on the left has the date 1180 and the shield of the Wittelsbach dynasty. The date refers to the establishment of the dynasty as rulers of Bavaria. On the right door, written in fraktur is the word VERFASSUNG ("Constitution") and the date 1818 referring



to the then current constitution of Bavaria. Under the doors are the crushed crown, scepter and orb of Bavaria. The inscription is VMSTVRZ IN BAYERN or "overthrow in Bavaria." At the bottom of the doorposts appears Goetz's initials, K G. The reverse shows Eisner riding the Bavarian lion to the left and pulling a cap over its head. The inscription is UND MINISTERPRÄSIDENT BIN ICH or "and I am Prime Minister" and behind Eisner CVRT EISNER I. Note the misspelling of Eisner's first name and the mock royal form his name is given. The misspelling might just be part of Goetz's classicizing, like the V's for the U's. The date 8 NOV 1918 appears in the exergue.

A third Goetz medal, Keinast 268, includes Eisner's name. This medal was designed over a year after Eisner's death and doesn't depict him. The medal marks new elections to the Landtag on June 6, 1920. On the obverse the Bavarian lion is shown attacking two radicals. The one on the left, the one who has fallen to the ground, is probably Gustav Landauer, who was also depicted on Kienast 222, a medal devoted to the "Republic of Councils," which was founded on April 7, 1919 and which collapsed by April 30. Landauer, like Eisner was a Jew. Behind the two radicals are three banners, one of which bears Eisner's name.

When given power, Eisner, the lifelong idealist and humanitarian, could not find it in himself to abuse that power to extend its life. He was no Bela Kun, his contemporary in Hungary, who could use any means for his end. Gustav Landauer, spoke at his funeral, "Kurt Eisner, the Jew, was a prophet who struggled against the pusillanimity (cowardliness) of mankind because he had faith in mankind. He was a prophet because he was a friend of the poor and the downtrodden, because he was a poet and a fearless herald of truth, a visionary, and at the same time a tireless student of reality."

But perhaps the greatest tribute of all to the memory of Kurt Eisner was the particular aspersion that the Nazi ideologues felt it necessary to cast on his memory.

Torah & Derech Eretz Society Ltd. by Dr. Sidney L. Olson

In similar category as the Bene-Berak certificate article published in the last issue of the SHEKEL is the illustrated warrant of the Torah and Derech Eretz Society Ltd., officially registered May 15th 1935, in Jerusalem, Palestine. Curiously, it was issued without a recorded owner, in "bearer name" unlike most shares of this period.

This warrant is in beautiful condition, almost as on the day it was torn from the book of shares. It is printed with blue and green ink on a quality buff colored rag paper. But as one can see, the English wording contains many miss-spelled words.

Derech Eretz has several meanings and connotations. It is the name of one of the minor tractates of the Talmud dealing primarily with morals and customs. The words can be translated as "way of the world". The desirable behavior of a man towards his fellowman, in keeping with natural practice and accepted social and moral standards. Basic to Derech Eretz is maintenance of family harmony and sensitive consideration for wife and family. The laws of Derech Eretz demand that a person make it a rule to bear themselves courteously towards others, to exercise care in his words and claims, and speech.

The term "Torah and Derech Eretz" originated with Rabbi Samson Ben-Raphael Hirsch, a leader of 19th century orthodoxy in Germany, who became influenced by the reformed movement dignitary. The principle of Torah and Derech Eretz became the general slogan of Hirsch's congregation and other congregations in Germany that were patterned after his community. Hirsch also endeavored to embrace modern ideas in three schools he founded: a primary school, a secondary school, and a high school for girls. Besides the Hebrew language and Jewish subjects, the school curriculum included such secular studies as German, mathematics, and natural sciences including geography; subjects unheard of earlier in Jewish schools. This broadened program aroused the antagonism of traditional Talmud Torah practitioners who followed strictly orthodox customs handed down through generations. Rabbi Hirsch's persuasions on education were designed to develop a student's talents and to prepare them to face life. This was a drastic deviation from educational ways of the orthodox community.

It is believed that the Torah and Derech Eretz Society in Jerusalem was formed by German Jews to start a school patterned after Rabbi Hirsch's movement. The imprinted certificate seal contain drawings of domestic farm animals along with agricultural motifs as perhaps agriculture was on the agenda in addition with Torah study.

One must consider that this had to be a tremendous undertaking, giving the fact that it occurred almost sixty years ago, in Jerusalem. Unfortunately, I could not locate any information on this society, if and when the school was established, or if it even exists today.



תעודת מני'

This to Certify the Bearer of this Varrant is entitled to _____ fully paid up Ordinary Share(s), 1 Pound each numbered _____ to _____ inclusive in the Society. Subject to the Memorandum and articles of Association thereof Given under the Common Seal of said Company

this _____ day of _____

Directors:

secretary:



L.P. 1

התעודה הזאת היא לאות על יד בעלה
 כי ל _____ שני(ות) הנלוות
 בנות 1 לאי לו בסמפר(ים)
 עד _____ ועד בכלל, וכי
 שולם בפלוטיו בעדן כהתאם לחוקר
 והתקנות האיגוד הברותי הנל.
 נערכה עם חיתום החברה סיום
 השנהלים:

החוקר

1935 תרצ"ה

Edwin, Second Viscount Samuel by Yaron Reinhold

Edwin Samuel, was the son of Viscount Herbert Samuel, first High Commissioner of Palestine. He was born in 1898 and inherited his title on his father's death in 1963. Prior to 1914, Edwin like his father had taken little part in Zionist activities which they then thought were impracticable. However the day Great Britain declared war on Turkey, they broached the argument of Zionism and the foundation for the creation of a Jewish State in Palestine.

During World War I, Edwin Samuel served with the British Army in Palestine where he was chief censor officer of the Jewish Battalion. At the same time, he served on the staff of the Zionist Commission headed by Chaim Weizmann. After the war, he joined the British Colonial Service and was appointed a district officer in Palestine where he was the director of broadcasting during the last three years of the mandate. In 1945, he established the nucleus of what later became the Israel Institute of Public Administration, and served as its director. He divided his time between Palestine and England.

The numismatic illustration is a signed personal check drawn against his account at the Anglo-Palestine Bank, dated May 25, 1930, in the amount of £P. 3. payable to "Mischar W'taasia". This was the company which organized the famous Levant Fairs in Palestine from mid 1920's to 1936. Its emblem, a flying camel, appears on Levant Fair medals. When then Mayor Meir Dizengoff of Tel-Aviv first conceived the idea of the trade fair, he was told by a leading Arab chieftain the project was doomed for failure and only when a camel sprouts wings and flies would the fair succeed. Dizengoff proceeded to use a flying camel as the motif of the fairs.

No 12757	Current A/c No 686	JERUSALEM	25.7	1930
THE ANGLO-PALESTINE COMPANY LIMITED				
BY AGAINST THIS CHEQUE TO. <i>Mischar</i>		JERUSALEM	PAID	OR ORDER
THE SUM OF PALESTINE POUNDS <i>Three</i>		JUN 1 - JUNE 1930	AFC	
£P.3 —		<i>Edwin Samuel</i>		



Members of the Zionist Commission, Jerusalem 1918, together with officers of the Jewish Battalion. Front row – left to right – Edwin Samuel, the Hon. William Ormsby-Gore, Dr. Chaim Weizmann, James de Rothschild

Agrippa II, First Century Quisling by Jonathan A. Herbst M.D.

In vast contrast to his father Agrippa I, the younger Agrippa made no pretense of where his ultimate loyalties lay. The Roman tyranny that held the ancient land of Israel in such bondage was for him a means of staying in power. The cause that Agrippa II marched for was clearly his own. His father, while a close friend of Rome and two successive emperors, had managed also to be the Jewish people's advocate in the Roman court, even to the point of jeopardizing himself. It was Agrippa I who rebuilt and augmented the walls of Jerusalem for the conflict that he knew must one day erupt. In the last few years of his reign, he was in distinct trouble with Rome for his support of Jewish nationalism. This sort of devotion to the Jewish people and Israel was in marked contrast to the unremittingly craven and toadying behavior of his son and namesake.

Agrippa I had wanted his son to immediately follow his reign. Coin Hendin-73 (AJC-1) struck in 38 C.E. when Agrippa II was ten years old, portrays a bust of Agrippa I on the obverse, while on the reverse a younger Agrippa II rides on horseback. This is



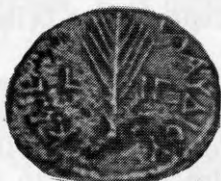
Hendin 73

the only coin minted by a Jewish monarch to picture both a father and son. The implication for the succession to the Judaeian throne is clear. However, the good king's untimely death in 44 C.E. found the son at only seventeen years of age. It was the sole prerogative of the Roman emperor to confirm such a royal succession, and this Claudius would not allow until the boy was old enough to prove himself both able and loyal. Perhaps, in addition, there was the small matter of the father having been too pro-Jewish and not enough pro-Rome. So, after the unfortunate death of the popular and revered Agrippa I, who had reigned for only eight years, Judaea had reverted to the despised procurator system, which had been the situation prior to Agrippa I's rule since the time of Herod Archelaus. The procuratorship was little more than a formula whereby a middle to lower cast Roman thug would govern Judaea with an iron fist, and in return, Rome would allow him to plunder the land of Israel, its Temple and the Jews at will. The moral and intellectual quality of the procurators was uniformly abysmal, with the only direction of variance seemingly to go for the worse with each succeeding procurator. Cruelty, torture, frequent massacres of the local populace, and incredible insensitivity to Jewish religion and customs coupled with a willingness and ability to steal and squeeze money from the Jewish people in the most imaginative ways made Judaea a tinderbox waiting for a match. More than anything, it was this officially sanctioned piracy of the procurators that helped instigate the Great Revolt some years later.

Finally, in 50 C.E., a heretofore unemployed twenty-two year old prince Agrippa II was granted by the emperor Claudius the vacant Kingdom of Chalcis, in modern Lebanon, from which his uncle Herod had ruled till his death two years before. Along with Chalcis, Agrippa inherited his uncle's rank of praetor and his uncle's rights to supervise the activities of the Temple in Jerusalem. That the Romans could hand this sacred privilege to the puppet of their choosing is to be strongly noted. These "inherited" rights included the prerogative to supervise daily activities of the Temple, the running of its Treasury, and the privilege of appointing its high priests. These factors gave the young Agrippa a powerful profile in Jerusalem. To show his gratitude to Claudius' new wife, Agrippina the younger, Agrippa then romanized his name to Marcus Julius Agrippa. His heart needed no such formal change: Agrippa II knew from whence he drew his power.

The procurator Antonius Felix's second wife was Drusilla, a sister of Agrippa II. Agrippa's other sister, the notorious Berenice, had been married to his late uncle Herod of Chalcis. She now proceeded to live in open incest with Agrippa. She would later sleep with Titus as he besieged Jerusalem, and follow him to Rome as the imperial whore, after the Roman destruction of the holy city and the Temple. If anyone had less scruples than Agrippa, it was his own sister Berenice.

In 53 C.E., Claudius gave Agrippa rule over a large area of land northeast of modern Beirut, a huge tract northwest of Damascus, the Golan Heights area including Caesaria Philippi, or Panias, and the entire transjordanian province to the south of the Golan known as Gilead. From a Tiberias mint, Agrippa in 53 C.E. struck AJC Suppl .3:5-7 which are three denominations, each bearing an upright palm branch on one side and an inscription on the other.



AJC suppl.3 #5



AJC suppl.3 #6



Nero, who assumed the purple in 54 C.E., further enlarged Agrippa's kingdom. In 56 C.E., Nero gave him land west of the Sea of Galilee, including Tiberias and Taricheae (Migdal), as well as Peraea to the northeast of the Dead Sea, which included Abila and Julias. In 61 C.E., Agrippa refounded Caesaria Philippi as Neronia to honor his new benefactor, and started a new era of dating his coins at the same time. Then struck at Neronia were three denominations, illustrating a head of Nero and an inscription in a wreath: Hendin-80 or AJC 1-3.



Agrippa proceeded to construct a tower on top of his Jerusalem residence, which was the old Hasmonean palace across the Tyropean valley from the Temple. Its purpose was to observe the Temple Mount, over which the tower had a distinct height advantage, thus outraging the Jews. To counter, the High Priest had a wall built on the western side of the Mount obstructing Agrippa's view. Such actions neither endeared Agrippa to his people, nor helped his people's cause in Rome.

At this time there was a great deal of social conflict between the Jews and the large population of Greeks in the urban centers of Israel. Agrippa now chose to give several financial benefits to the Greek city of Berytus (modern Beirut). Perhaps, he was trying to curry favor in some way with Rome, which usually endorsed such preferred treatment to the Greeks over their Jewish neighbors. As Roman taxation was already a heavy burden on the mostly rural Jewish population, Jewish enmity toward Agrippa multiplied.

Subsequently, Agrippa was then implicated in accepting a bribe as he replaced the high priest for the fifth time in as many years. Under Agrippa II, the high priesthood became synonymous with corruption and profanation of all that was holy. Affronting much of his public, Agrippa meddled in sensitive issues to Jewish law, intervening to allow the Temple choir to wear white linen robes like those of the priests. So disreputable became the Temple hierarchy, that Jewish Zealots kidnapped high Temple officials, whom they obviously viewed as Agrippan-Roman puppets, to trade for Zealots captured by the Romans.

The imperial appointment of the Greek Gessius Florus as procurator was described by Josephus as rapidly hastening the Revolt. Florus appears to have been quite anti-Semitic, and was prone to use Roman troops in a most violent fashion against Jewish civilians for the least provocation. He pilfered the Temple treasury, and accepted large bribes from Jews whom he had no intention of aiding.

In 66 C.E., when at last even the most moderate of Jews could stand no more, it fell to Agrippa to try to forestall the coming deluge. Had he actually attempted to ameliorate some of the horrors foisted on the Jews, had he attempted to go to Rome to plead the Jewish cause to an emperor who might have listened, had the Jews been convinced that they had an authentic representative of their interests in the person of Agrippa -- then, perhaps history might have been different, and the disastrous series of revolts against Rome avoided. Instead, in Agrippa's responding speech to the Jewish nation, the substance well recorded by Josephus, Agrippa advised total submission to Rome and offered the Jews no hope of alleviation from their afflictions. He asked the Jews to yield totally to the depredations of Florus, and suggested that the next procurator would be less monstrous. He did not offer to intercede in Rome on their behalf, as his royal father might have done. The Jews threw stones at him in response. Agrippa, the only Jew who might have been successful in keeping the peace, then deserted Jerusalem for his capital, Neronia (Caesaria Philippi).

Three very important coins were issued from 66 to 67 C.E. by Agrippa, who then ceased coinage in his name until after the war. See Hendin-83 or AJC-6 which was struck in 67 C.E. and shows one side a hand holding barley and fruit, and on the other a monogram, combining two types of regnal dating.



Hendin
83

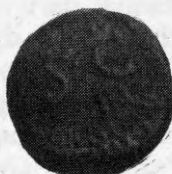
It was really Agrippa who actually opened hostilities after the Zealots ceased the customary twice daily sacrifices to the emperor at the Temple. It was in response to this that Agrippa sent two thousand cavalry to Jerusalem to reassert his and Roman authority. They were routed by the freedom fighters. During the subsequent extensive intercommunal fighting that followed between the Greeks and the Jews, Agrippa's friend, the paganized Jew Tiberius Alexander, a former procurator of Judaea and now the prefect of Egypt, slaughtered 50,000 Jews in Alexandria when he unleashed two legions on that civilian population. Incredibly, Agrippa, employing a Syrian Greek officer under his command, then exterminated the Babylonian Jews in the transjordanian lands and also the Jewish population of his own capital of Caesaria Philippi.

Agrippa allied himself in time with Vespasian as the latter moved to assume the imperial throne, joining him in Berytus. Berenice, his common-law wife-like sister, became the lover and companion of Titus. They both plied Vespasian and Titus with flattery and gifts. In the war that followed, Agrippa gave full political and military support to the Romans. He used his army, which likely numbered in the tens of thousands, as Roman auxiliaries to augment the four legions in Judaea. It is quite likely that his army contained a significant number of Jews.

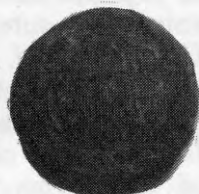
At Sepphoris, which had opened its gates to the Romans without a struggle, in 68 C.E. they were struck two (perhaps three) denominations, each bearing the names of Vespasian and Nero. See Hendin 234 or AJC Suppl.3 8-9.



AJC #6



AJC #7



It is debatable whether Agrippa, whose name does not appear on these coins, is the issuing authority or whether they came from Vespasian himself in his additional capacity as military governor as well as commanding general.

During the terrible finale of the war, the one hundred thirty nine day long siege of Jerusalem, there were four prominent Jews in the leadership of the besieging Roman forces. Josephus, the former Jewish commander of the Galilee, who had been captured at the siege of Jotapota in June 67 C.E., walked around the walls of Jerusalem shouting propaganda to discourage and demoralize the defenders, his erstwhile countrymen. I would later be he who would write us a somewhat skewed history of this great failed struggle for freedom in which for reasons of obvious political expediency and even comradeship amongst traitors he would treat Agrippa II most benignly. Tiberius Alexander, the formerly mentioned butcher of Alexandria, became chief of staff under Titus. The Jewish princess Berenice slept in the Roman lord Titus's bed. Her brother Agrippa led his arm of auxiliaries to assist the Romans in Jerusalem's destruction. One must wonder what if anything went through their hearts and minds as thousands of their countrymen were being crucified and the Holy Temple lay in flaming ruin. Jerusalem was utterly destroyed.

In the murderously barbaric victory celebrations that directly followed, Titus was Agrippa's guest at massive gladiatorial games held in Caesaria Philippi. There, 2500 fellow Jews were slaughtered in the Roman festivities. Berenice accompanied Titus to Rome for his Triumph in 71 C.E., where tens of thousands more Jews met a horrible doom for the merriment of Roman audiences, and the captured holy implements of the now demolished Temple were displayed as Roman victory spoils, forever lost to the Jewish people.

Agrippa was amply rewarded with further territories in return for his fine services to Rome during the suppression of the Great Revolt. He had not issued coins since 67 C.E., one year after the beginning of the war. Prior to that time, Agrippa's coinage had been mostly of Jewish or fairly neutral symbols, often with palm branches, cornucopieas, wreaths with inscriptions, anchors, and hands bearing agricultural products, along with obligatory busts of the emperor and one of Agrippa himself. It was not until 74 C.E. that Agrippa resumed coinage, a substantial part of which mimicked the concurrent Judaea Capta coins of the Flavian dynasty. See Hendin-91 or AJC-28, which depicts an eight branch palm tree struck in 81 C.E.

His own bust did not reappear. Instead, each coin bore a portrait of a Flavian emperor. On the reverse, Nike, often stood, either holding a victory wreath (see AJV-10B, 15, 22 and 32A) or inscribing on a shield (see AJC 37A and 48 var.)





Henceforth, the entire theme of his coinage was Roman provincial, with portraits of Tyche (see AIC-7 and 53) and pagan altars (see AIC-26).

There was no longer even a remotely Jewish flavor to what came from Agrippa's mint. Always the Roman sycophant, Agrippa II ruled until his peaceful death in 95 C.E., having served under eight Roman emperors and having had the busts of four on his coinage. Fittingly, he died in Rome, and thus did not further profane the land of his fathers.

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ISRAEL'S UPDATE

by Dr. Gary P. Laroff

The Hanukka Commemoratives

The intent of this article is to update the Hanukka Commemorative Coin chapter of *Israel's Money and Medals*. Eleven coins in five major designs were issued from 1988 through 1992. In addition, the design for the 1993 issues has been announced. Two other Hanukka-related series exist: the Hanukka mint sets and Hanukka trade coins were discussed in articles in *The Shekel*, Vol. XXVI No. 2 and No. 3.

Festival of Lights

Hanukka means dedication—the dedication of the temple on the twenty fifth day of the month of Kislev, 165 BCE, by Judah Maccabee of the Hasmonean family, who led the revolt against Syrian Greeks and liberated Jerusalem. His first act on entering the city was to purify the altar on which idolatrous sacrifices had been offered by decree of the tyrant Antiochus Epiphanes. Tradition has it, that upon entering the Temple, the Hasmoneans discovered that the Greeks had desecrated all the oil except for one jar which, however, contained only enough oil to keep the candelabrum alight for one day. Miraculously the oil lasted eight days. Ever since then the purification has been commemorated for eight days on Hanukka, the “Festival of Lights.”

Hanukka has evolved from a strictly Temple Festival into a general popular one. Within the family, the tiny glow of the candles tells the story of right that prevailed over might, and the victory of the few over the many, but expanding beyond the family circle, the flame of Hanukka brings its message to all people. Light which has always stood for spiritual strength, for purity and love, illuminates the path of progress towards peace and understanding among the people of the world. From the windows of Jewish homes all over the world the candles of the Hanukkiya (Hanukka lamp or nine-branched menorah) are to be seen, while in Israel itself giant candelabra atop public buildings spread their message over great distances.

In 1958, the Bank of Israel inaugurated a series of one-lira (pound) commemorative coins to be struck for the Hanukka festival. The coins are issued in December, after the Hebrew New Year (September/October), which places the Hebrew year one year ahead of the Gregorian year. For example, most of the calendar year 1958 overlapped with Hebrew year 5718. At the Jewish new year in September 1958, the Hebrew year was advanced to 5719. Hence, Hanukka coins issued in December 1958 show the dates 1958 and 5719. Similarly, the 1993 coins will bear the date 5754.

Six one-lira coins were struck from 1958 to 1963. The series was then discontinued when the regular issue trade coins of one-lira were introduced in 1963. The Bank felt that two, one-lira coins might be confusing. The series was revived in December of 1972 with the issue of a five-lirot commemorative coin in silver. In 1974 the denomination was changed to a ten-lirot coin, which was increased to 25 lirot in 1978 and 100 lirot in 1979. Until 1980 the coin value was

equivalent to that of the metal in which they were minted.

Since 1981, the face value has been symbolic of the Ancient Hebrew Sheqel from the time of the Great Revolt, which was of weight 14.4 grams of silver fineness 0.850. From 1981 until today, each coin of weight 14.4g and silver fineness 0.850 or higher, bears a nominal value of 1 Sheqel; a coin of weight 28.8g of silver fineness 0.850 or higher, 2 Sheqalim. Since 1986, the symbolic value of the Hanukka coins has been in the N.I.S. (New Israeli Sheqel) denomination.

The coins were struck in cupro-nickel from 1958 through 1963. They were struck in silver from 1972 to 1976 (silver fineness 0.750 in 1972 and silver fineness 0.500 in 1973 to 1976). In 1977 and 1978 the coins were struck in cupro-nickel like the first issues. In 1979 the coins were once again minted in silver and have continued in silver to this day. In 1979, silver fineness 0.500 was used. The historically significant 14.4g of silver fineness 0.850 was used for the sheqel denomination from 1980 through 1990. In 1991, the silver content was increased to fineness 0.925.

B.U. and proof coins were issued each year. Starting in 1972, the obverse designs of the B.U. coins include the addition of the Star of David (☆) mark, which is not a true mint mark, but denotes the B.U. type. Proof coins are similarly denoted with the Hebrew character "mem" (מ) which stands for "Meyuchad" (special). The "Torah Or" one-lira, 1958 - 5719 is the only coin of the series which does not contain the "mem." Starting in 1982, two values of Hanukka coins were issued, a B.U. 1 Sheqel and larger proof 2 Sheqalim.

On August 30th, 1968, mintage figures were released from the Bank of Israel, advising that Hanukka coins on hand at the Bank were to be melted rather than released, for their market value far exceeded the issue price. These one-lira coins are all of cupro-nickel (75% copper, 25% nickel) content. Over the six-year period 1958-1963, 12 different coins were issued, six designs each in B.U. and proof types. Only four had final mintage over 10,000. From 1972 to 1984, final mintage initially increased to over 100,000 per year for B.U. plus proof types combined, with a general decrease in mintage each year thereafter. Since 1985, less than 10,000 of each B.U. and proof issues have been minted.

The Hanukka coins of 1959 and 1960 commemorated non-Hanukka related subjects. Starting with the fifth Hanukka coin in 1962, the coins depicted the Hanukka lamps of the Diaspora all over the world. From 1962 through 1990, 21 Hanukka lamps were depicted, all of them of historical and art value.

In 1991, the new Judaic Art Hanukka coin series was introduced. Not only will Hanukka lamps be commemorated on the coins, but also other objects of Jewish art connected with the other Jewish festive occasions. The coins depict an antique object from the Diaspora on one side and the same object in contemporary Israeli style on the other side. The first series, issued 1991-1993 depicts Shabbat art pieces: a Kiddush cup, Shabbat candlesticks and a Havdalah spice box.

H-23, H23a "Tunisia Lamp" 5749 (1988)

The Jewish Community in Tunisia is one of the oldest in the Diaspora. Although this community has now virtually disappeared from Tunisia, its rich heritage has not been lost. It is possible that Jewish settlement there dates from the 10th century BCE. In 1956 the Jewish community in Tunisia reached its peak, numbering about 105,000. Today less than 2,500 Jews live there. In Tunis it was customary to hang the Hanukka Lamp on the wall opposite the Mezuzah, near the front door of the house. It was left in this position until Purim, so as to

show the connection between the two miracles. Oil and linen wicks were used in the lighting.



H23

H23a

H23 Reverse

The obverse of the coins show the numeral "1" or "2" in the center. The reverse shows, in the center, a Hanukka lamp from Tunisia, from the collection of the Israel Museum (19th century). On the bottom rim, in Hebrew, "Hanukkiya from Tunisia - 19th century," separated by a fancy scroll design. The designers were Naomi & Meir Eshel and the engraver was Tidhar Dagan. The coins were minted by the Royal Mint of Utrecht.

H24, H24a "Persian Lamp" 5750 (1989)

For more than two thousand years, Jews in Iran led industrious and creative lives. They knew periods of bliss and happiness but also some characterized by the toughest of persecution known in the Moslem world. Persian speaking Jewish communities in Iran brought forth some of the most prolific and distinguished poets, and philosophical thinkers. There are still some 25,000 Jews left in Iran, largely subjected to social and cultural deprivations.



H24

H24a

H24 Reverse

The obverse design has the numeral "1" or "2" in the center. On the reverse, in the center, a circular Hanukka Lamp from Persia from the beginning of the 17th Century, made of stone (according to ancient tradition from the time of the Talmud of Babylon). On the bottom rim "Ancient Hanukkiya Lamp from Persia," in Hebrew. From the collection of Y. Einhorn, Tel-Aviv. The designer was Assaf Berg and the engraver was Tidhar Dagan. The coins were minted by the

National Mint, Madrid, Spain.

H-25, H25a "Cochin Lamp" 5751 (1990)

In the city of Cochin (in southwest India) and beyond, within a radius of about 70 kilometers, eight beautiful synagogues were vibrant centers of Jewish Life for some 3000 Malabari and Pardesi Cochin Jews, until the mass Malabari Aliya to Israel in the early 1950's. The Jews of Cochin enjoyed a practically autonomous "merchant principality" in an enclave of Shingli-Cranganore (north of Cochin) which lasted from about 1000 CE for 500 years: longer than any other Jewish politically autonomous group in the Diaspora.



H25

H25a

H25 Reverse

The obverse design has the numeral "1" or "2," in the center. The reverse design has, in the center, a 19th Century Hanukka lamp from Cochin. Around the rim "Hanukkiya from Cochin - 19th Century." From the collection of Y. Einhorn, Tel-Aviv. The designer was E. Weishoff and the engraver, Tidhar Dagan. The coins were minted by the Stuttgart Mint, Germany.

H-26, H26a "The Kiddush Cup" Judaic Art 5752 (1991)

The Kiddush cup (wine cup) is one the most popular Jewish art pieces. "Kiddush" means "sanctification" of the Shabbat or holiday. The Kiddush cup is filled with wine and lifted to symbolize the Jew's "remembering the Sabbath to sanctify it."



H26

H26a

H26 Reverse

The obverse design has, in the center, the numeral "1" or "2." On the left is a

modern-style Kiddush cup characterized by smooth and round lines, the work of the artist Zelig Segal of Jerusalem. The reverse design has, in the center, a Kiddush cup, from 19th Century Germany, from the collection of Ch. Alster of the Netherlands. The designer was Ruben Nutels and the engraver Tidhar Dagan. The coins were minted at the Mint of Stuttgart, Germany.

H-27, H27a "The Shabbat Candlesticks" Judaic Art 5753 (1992)

Judaic Art has been a tradition throughout the generations, and particularly since the Middle Ages, artists and craftsmen have poured their talents into molding and carving magnificent art pieces of all sorts. Before the advent of Shabbat (before sunset on Friday evening), the mistress of the house lights candles and in the light of the glowing candles Shabbat is received by all members of the family.



H27

H27a

H27 Reverse

The obverse design has, in the center, the numeral "1" or "2." Below are modern-style Shabbat candlesticks with cube base and lit candles by artist Zelig Segal. The reverse design has in the center, a three-branched candelabra from 18th century Poland, from the collection of the Israel Museum, Jerusalem. The designer was Ruben Nutels and the engraver Tidhar Dagan. The B.U. coins were minted in Utrecht, The Netherlands and the proof coins at Le Monnaie de Paris.

H-28, H-28a "A Havdalah Spice Box" Judaic Art 5734 (1993)



H28

H28a

H28 Reverse

The Spice Box is used in the Havdalah ceremony at the end of the Shabbat.

Traditionally, the fragrance of the spice compensates for the loss of the additional spirit which has accompanied each one during the Shabbat. The Spice Box depicted here is possibly the only one of its kind remaining from the golden age of Spanish Jewry before the expulsion from Spain 500 years ago and is from the collection of the Victoria and Albert Museum, London.

The obverse design is planned to contain, in the center, the numeral "1" or "2". A modern spice box designed by artist Hana Bahar-Paneth will be on the left. On the reverse, in the center, is the 13th century spice box from Spain. The designer was Ruben Nutels and the engraver Tidhar Dagan. The mint location is not yet known.

Check List of Hanukka Commemorative Coins

✓	Haffner No.	IGCMC No.	Year	Value	Description	Diam. mm	Metal	Type	Final Mintage	Issue Price	Market Value
	H-1	4150-1324	1958-5719	1 IL	"Torah Or" Law is Light	32	14g CuNi	B.U.	149,594	\$1.35	\$3.00
	H-1a	4150-2320	1958-5719	1 IL	"Torah Or" Law is Light	32	14g CuNi	Proof	5,000	\$2.50	\$39.50
	H-2	4150-3326	1959-5720	1 IL	Kibbutz Degania	32	14g CuNi	B.U.	49,455	\$1.35	\$4.00
	H-2a	4150-4322	1959-5720	1 IL	Kibbutz Degania	32	14g CuNi	Proof	4,702	\$2.50	\$37.50
	H-3	4150-5328	1960-5721	1 IL	Henrietta Szold	32	14g CuNi	B.U.	16,781	\$1.35	\$26.50
	H-3a	4150-6324	1960-5721	1 IL	Henrietta Szold	32	14g CuNi	Proof	3,000	\$2.50	\$152.50
	H-4	4150-7320	1961-5722	1 IL	Maccabean Hero	32	14g CuNi	B.U.	18,801	\$1.35	\$12.00
	H-4a	4150-8326	1961-5722	1 IL	Maccabean Hero	32	14g CuNi	Proof	9,324	\$2.50	\$18.50
	H-5	4150-9322	1962-5723	1 IL	Italian Lamp	32	14g CuNi	B.U.	9,560	\$1.35	\$37.00
	H-5a	4151-0323	1962-5723	1 IL	Italian Lamp	32	14g CuNi	Proof	5,941	\$2.50	\$60.00
	H-6	4151-1329	1963-5724	1 IL	North African Lamp	32	14g CuNi	B.U.	9,966	\$1.35	\$32.50
	H-6a	4151-2325	1963-5724	1 IL	North African Lamp	32	14g CuNi	Proof	5,452	\$2.50	\$57.50
	H-7	2151-3343	1972-5733	5 IL	Russian Lamp	34	20g Ag/750	B.U.	74,506	\$5.00	\$6.75
	H-7a	2151-4349	1972-5733	5 IL	Russian Lamp	34	20g Ag/750	Proof	22,336	\$10.00	\$10.50
	H-8	2151-5345	1973-5734	5 IL	Babylonian Lamp	34	20g Ag/500	B.U.	94,686	\$5.00	\$6.75
	H-8a	2151-6341	1973-5734	5 IL	Babylonian Lamp	34	20g Ag/500	Proof	44,860	\$10.00	\$10.00
	H-9	2151-7347	1974-5735	10 IL	Damascus Lamp	34	20g Ag/500	B.U.	74,151	\$8.50	\$6.25

✓	Haffner No.	IGCMC No.	Year	Value	Description	Diam. mm	Metal	Type	Final Mintage	Issue Price	Market Value
	H-9a	2151-8343	1974-5735	10 IL	Damascus Lamp	34	20g Ag/500	Proof	58,682	\$17.00	\$9.50
	H-10	2151-9349	1975-5736	10 IL	Holland Lamp	34	20g Ag/500	B.U.	44,215	\$8.50	\$6.50
	H-10a	2152-0340	1975-5736	10 IL	Holland Lamp	34	20g Ag/500	Proof	33,537	\$17.00	\$9.50
	H-11	2152-1346	1976-5737	10 IL	American Lamp	34	20g Ag/500	B.U.	24,844	\$8.50	\$21.00
	H-11a	2152-2342	1976-5737	10 IL	American Lamp	34	20g Ag/500	Proof	19,989	\$17.00	\$25.00
	H-12	4152-3342	1977-5738	10 IL	Jerusalem Lamp	34	15g CuNi	B.U.	46,106	\$5.00	\$6.00
	H-12a	4152-4348	1977-5738	10 IL	Jer. Lamp Berne die	34	15g CuNi	Proof	29,516	\$10.00	\$11.50
	H-12b	"	1977-5738	10 IL	Jerusalem Kretschmer die	34	15g CuNi	Proof	incl.	\$10.00	\$14.50
	H-13	4152-5344	1978-5739	25 IL	French Lamp	34	15g CuNi	B.U.	36,200	\$5.00	\$6.50
	H-13a	4152-6340	1978-5739	25 IL	French Lamp	34	15g CuNi	Proof	22,300	\$10.00	\$12.00
	H-14	2200-1349	1979-5740	100 IL	Egyptian Lamp	34	20g Ag/500	B.U.	31,588	\$18.00	\$14.50
	H-14a	2200-2345	1979-5740	100 IL	Egyptian Lamp	34	20g Ag/500	Proof	19,019	\$33.00	\$23.00
	H-15	2200-3309	1980-5741	1 I.S.	Corfu-Greece Lamp	30	14.4g Ag/850	B.U.	23,753	\$18.00	\$15.00
	H-15a	2200-4305	1980-5741	1 I.S.	Corfu-Greece Lamp	30	14.4g Ag/850	Proof	15,428	\$33.00	\$24.00
	H-16	2200-5301	1981-5742	1 I.S.	Polish Lamp	30	14.4g Ag/850	B.U.	16,115	\$18.00	\$19.00
	H-16a	2200-6307	1981-5742	1 I.S.	Polish Lamp	30	14.4g Ag/850	Proof	11,186	\$33.00	\$26.50
	H-17	2200-7303	1982-5743	1 I.S.	Yemen Lamp	30	14.4g Ag/850	B.U.	21,984	\$14.75	\$18.00
	H-17a	2200-8375	1982-5743	2 I.S.	Yemen Lamp	37	28.8g Ag/850	Proof	8,996	\$29.95	\$35.50
	H-18	2200-9305	1983-5744	1 I.S.	Prague Lamp	30	14.4g Ag/850	B.U.	12,777	\$14.50	\$19.00
	H-18a	2201-0372	1983-5744	2 I.S.	Prague Lamp	37	28.8g Ag/850	Proof	10,894	\$27.00	\$35.00
	H-19	2201-2308	1984-5745	1 I.S.	Theresienstadt Lamp	30	14.4g Ag/850	B.U.	11,004	\$13.00	\$25.00
	H-19a	2201-1378	1984-5745	2 I.S.	Theresienstadt Lamp	37	28.8g Ag/850	Proof	10,011	\$23.00	\$47.50

✓	Haffner No.	IGCMC No.	Year	Value	Description	Diam. mm	Metal	Type	Final Mintage	Issue Price	Market Value
	H-20	2201-4300	1985-5746	1 I.S.	Ashkenaz Lamp	30	14.4g Ag/850	B.U.	9,460	\$13.00	\$20.00
	H-20a	2201-3370	1985-5746	2 I.S.	Ashkenaz Lamp	37	28.8g Ag/850	Proof	9,225	\$23.00	\$36.00
	H-21	2201-6302	1986-5747	1 NIS	Algerian Lamp	30	14.4g Ag/850	B.U.	8,227	\$13.00	\$20.00
	H-21a	2201-5372	1986-5747	2 NIS	Algerian Lamp	37	28.8g Ag/850	Proof	8,343	\$23.00	\$36.00
	H-22	2201-8304	1987-5748	1 NIS	English Lamp	30	14.4g Ag/850	B.U.	7,810	\$17.00	\$22.50
	H-22a	2201-7374	1987-5748	2 NIS	English Lamp	37	28.8g Ag/850	Proof	8,039	\$27.00	\$37.00
	H-23	2202-0301	1988-5749	1 NIS	Tunisia Lamp	30	14.4g Ag/850	B.U.	6,688	\$18.00	\$24.50
	H-23a	2201-9376	1988-5749	2 NIS	Tunisia Lamp	37	28.8g Ag/850	Proof	7,110	\$27.00	\$39.00
	H-24	2202-2303	1989-5750	1 NIS	Persian Lamp	30	14.4g Ag/850	B.U.	6,177	\$17.00	\$24.00
	H-24a	2202-1373	1989-5750	2 NIS	Persian Lamp	37	28.8g Ag/850	Proof	6,282	\$27.00	\$39.00
	H-25	2202-4305	1990-5751	1 NIS	Cochin Lamp	30	14.4g Ag/850	B.U.	<8,000	\$17.00	\$23.00
	H-25a	2202-3375	1990-5751	2 NIS	Cochin Lamp	37	28.8g Ag/850	Proof	<8,000	\$27.00	\$38.50
	H-26	2202-5301	1991-5752	1 NIS	Kiddush Cup	30	14.4g Ag/925	B.U.	<10,000	\$17.50	\$22.00
	H-26a	2202-5385	1991-5752	2 NIS	Kiddush Cup	38.7	28.8g Ag/925	Proof	<10,000	\$28.50	\$33.00
	H-27	2202-6307	1992-5753	1 NIS	Shabbat Candlesticks	30	14.4g Ag/925	B.U.		\$18.00	\$21.00
	H-27a	2202-6381	1992-5753	2 NIS	Shabbat Candlesticks	38.7	28.8g Ag/925	Proof		\$29.00	\$32.00
	H-28	2202-7303	1993-5754	1 NIS	Havdalah Spicebox	30	14.4g Ag/925	B.U.		\$18.00	
	H-28a	2202-7387	1993-5754	2 NIS	Havdalah Spicebox	38.7	28.8g Ag/925	Proof		\$29.00	

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Market values are a compilation of recent market prices and auction realizations.

Dr. Gary Laroff is working on updates to *Israel's Money and Medals* and is working closely with Sylvia H. Magnus and others on this effort. To contact him to offer data, assistance or for other purposes, write him at P. O. Box 39, Tualatin, OR 97062-0039.

The Battle of the Warsaw Ghetto

From *The Extermination of 500,000 Jews in the Warsaw Ghetto*

Published by the American Council of Warsaw Jews and The American Friends of Polish Jews, New York 1944

THE battle of Warsaw Ghetto lasted for forty-two days and nights, beginning on the first Seder Night, April 19, 1943 and ending a week before Shevuoth. On that first night all of the forty thousand Jews still left in the ghetto after the wholesale deportations and massacres, went out to fight with weapons in their hands. On the forty-second day of the uprising only one four-story building stood in the ghetto as a fort from which fluttered the blue-and-white flag. It held out against the siege of the Nazis for eight hours. A fierce battle was fought for every floor of the building separately until, by midnight, it fell into the hands of the enemy.

On the first Seder Night, about midnight, German soldiers entered the ghetto and began throwing a cordon around a street from which they were to take away Jews as in previous mass-deportations. Formerly the Germans had been accustomed to see Jews allow themselves to be led to slaughter without resistance, and a few dozen Nazi soldiers would be enough to carry out the deportation of thousands of Jews. But in Warsaw, in January 1943, the Jewish youth, mostly the Zionists, had already offered resistance and many young Jews were killed. In order to overawe the Jews, the Nazis on the first night of the Passover arrived in six tanks. On reaching the main street the Germans were met by an intense fusillade on all sides when the ghetto fighters opened fire on their tanks. The Nazis tried to flee, but they did not leave the ghetto alive and died in the flames of their own exploded tanks.

It was then that the signal was given for the general uprising in the ghetto. Jewish houses were covered with proclamations and announcements of the uprising in which "the Jews will fight to the last drop of blood."

The leaders went out into the streets and organized the fight. Every able bodied man and woman was given weapons. The youth took up positions as sentinels on the streets. The larger houses were converted into forts where large groups of fighters were concentrated. Every street was assigned a command and equipped with an arsenal. The fighters took up positions at the gates and windows of the buildings, with weapons in their hands. On the same night trenches were dug in the streets for a battle with the enemy and cellars were dug for shelter. The whole ghetto was made into one large fortress and every house into a citadel. The children were charged with the grave task of acting as messengers among the fighters in different streets. They were also to bring food to the fighters. The children performed their part in the uprising at the peril of their lives, often under

a rain of bullets. The old people, men and women whose number in the ghetto was small, took over the work in the kitchens of preparing food for the fighters. Everything was fully organized on the first night. Not a minute was to be lost. The situation was very grave. It was known that soon a fierce struggle was to break out for which it was necessary to be well prepared.

Early in the morning a special detachment of the fighters surrounded the German workshops where Jews were employed and the German arsenals. From these the Jews took the German uniforms which Jewish workers had been finishing or repairing. Thus special squads were formed of fighters wearing German uniforms. Jews also entered German stores and seized large transports of foodstuffs which they later distributed among the fighters in the ghetto.

In the morning the banners of revolt were hung out from the windows, the blue-and-white waving side by side with the Polish colors. The German and Lithuanian police which used to escort the Jews to their daily labor, this time came to the ghetto, but did not leave it. The ghetto appeared deserted and desolate, and no human being was to be seen on the streets. Everyone was in some building ready for battle. The German soldiers who came in as usual to supervise the Jewish workers in the German workshops, were not given a chance to leave. Soon all Warsaw knew that the ghetto had proclaimed a general uprising.

At noon of the first day of Passover the ghetto became a battlefield. Motorized military detachments, fully armed, appeared on the streets of Warsaw headed for the gate of the ghetto, ten tanks leading the procession. A cordon was thrown around the non-Jewish section by German military forces who brought up machine-guns. Many Poles were arrested, suspected of complicity in the preparations for the uprising in the ghetto and of planning to help the Jewish fighters. It was strictly forbidden to leave the non-Jewish section or to enter it.

By noontime the first shots were heard and soon there was an enormous fusillade. Thick flames and smoke shot up from the ghetto and fires broke out on both sides. The battle lasted far into the night. The Germans were now convinced that they were faced by an organized rebellion of the whole ghetto which was ready to fight to the last drop of blood. They were fired on from every house in the ghetto they tried to approach. Late in the evening the Germans abandoned tanks and machine-guns which had been put out of commission. The gates of the ghetto were blown up, the houses on the outskirts of the ghetto were burned down, after being vacated by the fighters.

In the evening an order was issued by the leaders of the uprising to cease fire. The surviving Germans were surrounded and taken prisoner. In the evening the battlefield was quiet, but flames and pillars of smoke were rising on all sides. The Jews were forbidden by their leaders to leave the houses and their defense positions. The guard was reinforced.

That night and the whole of the next day passed without any clash. It was evident that the Germans were preparing to quell the uprising in the shortest possible time before it could cross the borders of the ghetto and before the central military authorities had learned of it. The third night was therefore spent by the Jews in preparing the defense. Detachments of Jews went out at night attacking the arsenals of the Gestapo, killing the guards and seizing the weapons. All night long German trucks were loaded with ammunition and arms and taken into the ghetto. Whatever was left of the arsenals was blown up and burned down.

The next day it became known throughout Warsaw that the German arsenals had been seized and blown up and that dozens of Gestapo agents had fallen into the hands of the Jews. Large transports of arms had secretly been brought into the ghetto some time earlier when the task of watching the ghetto was assigned to the Polish police who cooperated in preparing for the uprising. Bombs, machine-guns and anti-tank cannon hidden under potatoes had been brought in on hundreds of trucks sent in by the secret Polish military organization.

On the third night the six thousand young Jewish workers of the so-called "Small Ghetto" who worked for the German army, joined the revolt. Their position in comparison with that of the 40,000 in the large ghetto was a privileged one and they were in no danger of deportation. But when they learned of the uprising, they set fire to their "Small Ghetto" and went over to the fighters.

The ensuing few days passed without clashes with the Germans. There was a conflict between the Gestapo and the German military authorities about the methods of quelling the uprising. The military authorities interpreted the revolt as directed against the Gestapo because of its brutal treatment of the Jews and rejected the Gestapo pleas for assistance, waiting for instructions from Berlin. The Gestapo, in the meantime, did not dare take any steps on its own.

On the seventh night the leaders of the uprising received a plea from the prisoners in the Pawiak jail: "Save us and we will fight with you!" The jail contained several thousand prisoners, mostly Jews and Poles, but also deserters from the German army. The Jewish leaders sent in the following reply: "Every one of you is important to us, we will do everything to free you." On the next day, the eighth day of the uprising, 500 Jews dressed in German uniforms left the ghetto for the Pawiak jail which was guarded by German soldiers. At night the Jews opened fire. In the confusion of the dark one could not tell which of the men in German uniform was a Jew and which was a German guard. The Jews entered the jail bringing with them German uniforms for the prisoners and taking them out by groups disguised as German soldiers. By morning they were all out of jail. All of them, including the German deserters from the front lines, went over to the fighters in the ghetto, organized in separate detachments.

SPECIAL ISRAEL COIN 1993 ISSUED TO COMMEMORATE REVOLT AND HEROISM



IGCMC STATE MEDAL 5723-1963 ISSUED TO COMMEMORATE THE 20TH ANNIVERSARY OF THE JEWISH ARMED REBELLION AGAINST THE NAZIS IN THE WARSAW GHETTO



GHETTO FIGHTER'S HOUSE MEDAL ISSUED TO COMMEMORATE THE 30TH ANNIVERSARY OF THE WARSAW GHETTO UPRISING.



The liberation of the Pawiak prisoners encouraged the fighters in the ghetto and evoked enthusiasm among the Polish youth in Warsaw as well as among those young Jews who were living outside the ghetto by virtue of their "Aryan" documents. Many young Poles volunteered to fight in the ghetto. Some partisans hiding in the woods also joined. Every one was getting ready for a great battle.

It became known that instructions had come from Berlin to destroy the ghetto completely. Large detachments of Storm Troopers arrived from Galicia and the German forces in Warsaw were increased. On the night before the great offensive for which the Germans were making intensive preparations, they issued an ultimatum to the Jews that unless the struggle was discontinued and the German prisoners given up, the whole ghetto would be wiped out. The Jews replied that they were ready to give up the captured Germans on conditions that for each German prisoner ten Jews were delivered by the Germans. There were a large number of German captives in the ghetto at the time.

The next morning the Germans opened the great battle. The ghetto was surrounded on all sides by tanks and cannon which subjected it to enormous fire. The Germans were determined to bombard the ghetto until it surrendered. In this, however, they failed. The German tanks and cannon were showered by bullets and bombs from the houses and streets of the ghetto. The special suicide squad of the Jews broke through the lines and wrought ruin among the enemy. Disguised in German uniforms they crawled under the German tanks and blew them up with hand grenades, losing their own lives in the fire which killed the Germans. Such was the havoc wrought by this method that the Germans were careful not to place groups of cannon behind tanks. Thus passed the day of the desperate battle. The Germans realized that they would not be able to vanquish the ghetto without heavy sacrifice. Hundreds of German soldiers lost their lives and splinters of German tanks and guns were mingled with the debris of ruined houses at the gates of the ghetto.

The German command then issued an order to have the whole ghetto blown up by incendiary bombs. A night of inferno then descended on the ghetto. All night incendiary bombs rained on it and fires broke out in many places. Houses came crashing down and among their ruins were heard the cries of wounded men, women and children. Many brave fighters perished among those ruins.

In the morning the ghetto stood in a sea of flames. The survivors, numbering some 30,000, began reorganizing for defense. The houses on the outskirts were vacated and the arms taken to the centre of the ghetto. Also the food which could still be saved was taken away. Special squads of the fighters fortified themselves again in the remaining buildings. When the enemy again attacked in the morning, he was confronted by stiff and desperate resistance at every step, near every building. The battle lasted all

day long, and the Germans had to fight for hours before capturing a single house, even if it was but a ruin. In the evening the Germans managed to penetrate deeper into the ghetto and to capture a few of the taller buildings.

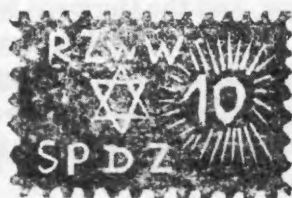
After the Night of Inferno and the ensuing battles on the following morning the leaders of the ghetto saw that the end was near unless new methods of warfare could be devised. They tried to reach an understanding with the Polish Underground and suggested that the non-Jewish population of the city rise against the Germans thus forcing the Germans to fight on both sides. But the Poles replied that the time had not yet come for a general uprising on their part. Under these circumstances the fighters of the ghetto abandoned their defense tactics for acts of terror and revenge. Groups of fighters went out of the ghetto, attacking and killing German soldiers. The Jewish heroes fought the Germans until they themselves were killed. Others fled to the woods and joined the Polish guerrillas. Many perished on the road, fighting German soldiers. Many others surrendered to the Germans, having hand grenades hidden in their clothes with which they later killed their guards, losing their own lives in the explosions.

After a few more days of fighting the Germans realized that they would have to contest every house in the ghetto. Every building now became an even more fortified stronghold. Whenever Germans appeared in front of a house they were fired on from the windows, from the garrets, from the roof, until they managed to blow up the house, and its heroic defenders perished in its ruins. In the last house were gathered all those who had survived and were still carrying on the fight. During the last few days the situation was horrible. There was hardly any food left and water could not be brought in because it was impossible to go out on the street. The Nazis committed terrible atrocities, bringing captured Jews and hanging them on the posts of the ghetto and otherwise exceeding their own record for brutality in all the years of their occupation.

On the forty-second day of the uprising there was only one four-story building left in the center of the ghetto over which the blue-and-white flag waved. For eight hours a battle raged over that house and by midnight the Germans captured it. Every floor, every step was hotly contested. When all defenders at the gates fell, the Germans entered the building, encountering the fierce resistance of those on the ground floor. When the first floor was taken, the second floor was contested just as desperately, and so on from floor to floor. The blue-and-white banner held by a young *halutz* was carried by the survivors from floor to floor. Late at night it fluttered from the top story where a desperate struggle was still going on.

When the shooting was over a crash was heard. The young *halutz* hurled himself down wrapped in the blue-and-white flag which he had guarded for forty-two days and nights. The flag was red with the blood of the martyr, the last fighter of the ghetto.

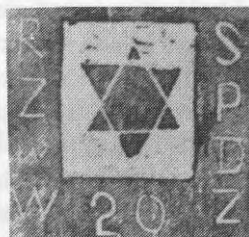
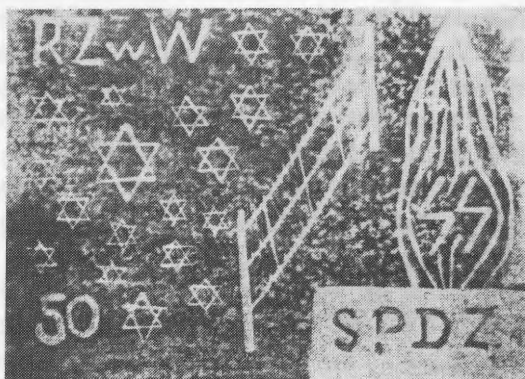
The next morning the Germans "triumphantly" announced that the ghetto of Warsaw no longer existed.



There is an issue of emergency currency notes which have been attributed to the Warsaw Ghetto. It is maintained that these notes were produced by the Jewish underground in the spring of 1941. The purpose of the issue was to alleviate shortages of small change within the ghetto. Postage stamps have been used in many countries as mediums of exchange during hard currency shortages. The possibility also exists that these were used for the purpose of purchasing postage stamps.

There are six denominations, 5, 10, 15, 20, 25 and 50 groszy. Two sets of letters appear on the notes. **RZwW** which stands for the Jewish Government in Warsaw and **SPDZ** which stands for the Jewish Postal Division. On the 25 groszy note, the words are spelled out *Rada Żydów w Warszawie* and *Składnica Pocztowna Dzielnicy Żydowskiej*. These all have the Jewish Star and in the case of the 50 groszy note, there are eighteen (*C'hai*) Stars of David in the field.

The notes are in a blue color, printed from either wood or linoleum plates. Controversy exists on whether these are spurious issues or genuine emergency notes. No survivor of the Ghetto has recollections of having seen these notes in circulation..



The ALEPH BETH Page

...Dedicated to the Beginner *by Edward Janis*

Q. I have been collecting for about ten years and have been acquiring Israel's annual coin sets both in proof and uncirculated. Why are some sets in plastic and some in paper, very light weight cardboards, in various colors? Is there a difference in valuation? Is there an explanation? Shalom! Mrs. H.B., Louisville, Ky.

A. The appearance of the mint or proof set is most important in the marketing of the set. If the set is attractive to the eye, it will appeal to the purchaser. Basically, the color of the set, or whether it is in a card or plastic holder or even in a wallet has little to do with the machinations of supply and demand after the initial issue. There are a multiplicity of factors that cause two different annual date sets to increase values at different rates. A single coin may have a smaller issue than a previous or following year. A set of a given year may be struck in a different metal than the regular commercial coinage. For example in honor of Israel's 40th Anniversary in 1986, the entire five pieces, 1-5-10 ag. ½ & 1 NIS., were all struck in pure nickel. If you put a magnet to these coins, they will be picked up.

There are some annual sets that will be more valuable because of some rare difference in a single coin or a given holder. On the 1963 uncirculated coin sets there are two different, white and blue, and white, broken down into five different listings. In the March-April 1993 The SHEKEL pg. 28 article by Dr. Gary P. Laroff, he lists 69 different sets for 42 years (1951-1993). The first white card set was stapled. It is rare because approximately 200 were made. In the plastic covered non-stapled white card, second type, we have some with a 1962 25 ag. Another white card has the inverted 1 ag., in addition to the regular 1 ag. In the later Blue and White cards of the same year, we find with both the regular and inverted 1 ag. for another two types. What is the price of a 1963 mint set? Depending on the holder, and the individual coin variances, it could be anywhere from \$19 to \$165 according to the article.

Before you start blaming the IGC MC for the changes from cardboard to numbered plastic sets, to wallets and back again, let us straighten out the actual chain of command. In the catalogs we read that IGCM issued such and such coin or set. Look at the actual set and it reads Distributed by Israel Government Coins & Medals Corp. They are the sales agents, the promoters and distributors. On a 20th Anniversary set I am looking at, it states "Specimen set produced by the Israel Government Printer" A printer makes coin sets? In Israel, the operation of the mint is a function of the Israel Government Printer. Both of these government agencies receive their direction from their superior, the Bank of Israel.

Yeshiva University in Numismatics

The Gottesman Library Medal & Museum Token

by Pinhas Friedenberg

Sam Hartstein, Director of Public Relations at Yeshiva University and a colleague of mine, recently surprised me by sharing with me a medal issued by the University in 1969 which commemorated the dedication of the Mendel Gottesman Library. Being a numismatist, I felt I had to communicate the story of this beautiful medal with other numismatists and readers of the SHEKEL.

In a term paper entitled "Jewish Higher Education," submitted in January 1936 by Jacob I. Hartstein who later served as the Registrar of Yeshiva University's undergraduate men's school, he writes that the library of the Rabbi Isaac Elchanan Theological Seminary --Yeshiva University's affiliated Rabbinical Seminary --was begun in about 1915. In 1936 its total library collections exceeded 30,000 printed volumes and manuscripts.

As the University grew, so did its collections. The 19th Annual Dinner Journal of Yeshiva University which was held on December 14th 1947, included an article on the Mendel Gottesman Library of Hebraica and Judaica which stated that the "Gottesman Library nears 100,000 volumes and over 1000 rare manuscripts".

The University libraries continued to grow and expand, and in the 1960's, the University undertook a major project to build a modern state of the art library facility. The new building was to house the Pollack library, which contained the general library collection; the Mendel Gottesman Library of Hebraica/Judaica, and the Yeshiva University Museum. It was opened on Sunday, April 20, 1960 with a special convocation held at the University's Main Center, located in New York City. This event was celebrated by about 1,500 participants.

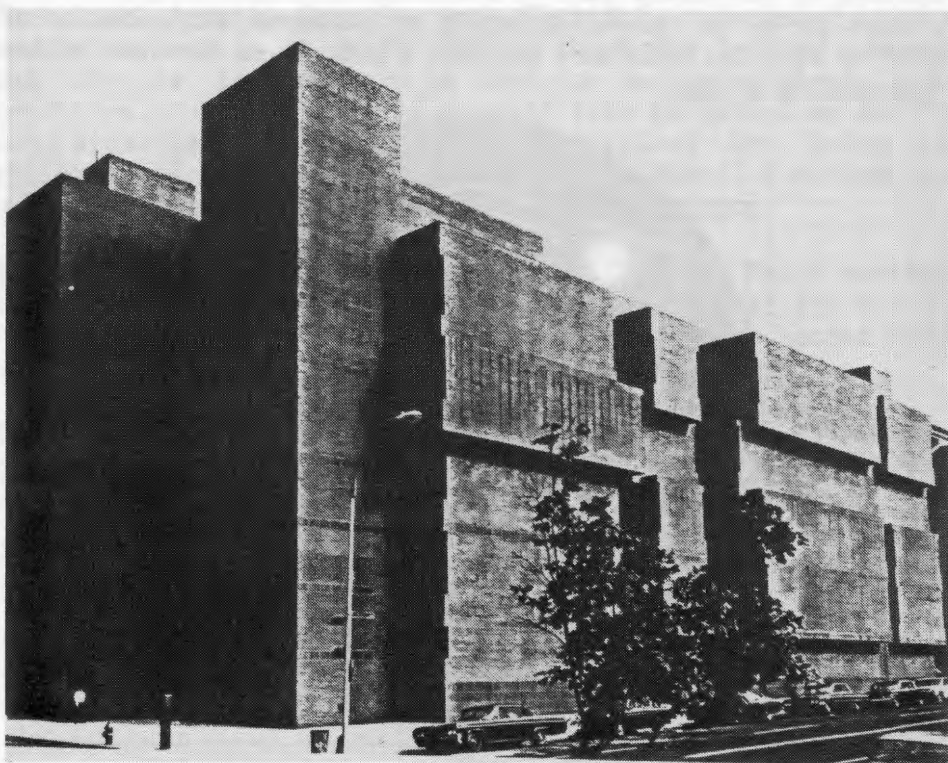
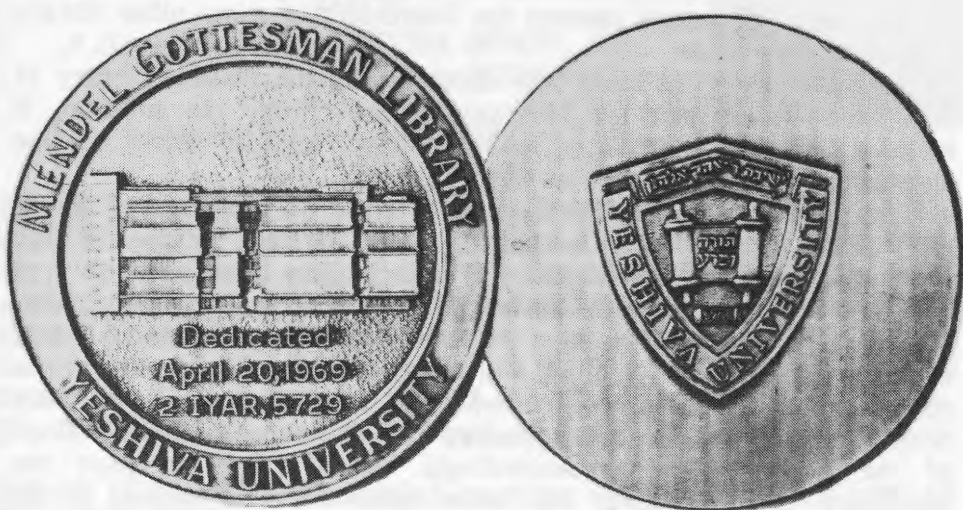
On this auspicious day the University commemorated the completion of the \$5 million Mendel Gottesman library, which was going to serve as the central university library after 83 years of existence. The program began with a ribbon-cutting ceremony and the affixing of a Mezuzah on the entrance to the building.

Dr. Samuel Belkin, President of Yeshiva University, conferred honorary Doctor of Humane Letters degrees upon Ambassador Sol M. Linowitz, U.S. Representative to the Organization of American States, and Ludwig Jesselson, an industrialist who, 20 years later, would be elected to serve as Chairman of Trustees of Yeshiva University.

In conjunction with this celebration, Yeshiva University issued a medal to mark the occasion. The obverse depicts the library building with the inscription "Dedicated April 20, 1969." The Hebrew date "2

Iyar, 5729" also appears. In addition the words "Mendel Gottesman Library - Yeshiva University" appear near the edge. Reverse: centered is the seal of Yeshiva University; rim: smooth edge; metal: plated bronze; diameter 76.4 mm., thickness; 4.6 mm.; weight: 176.5 gr.

According to Sam Hartstein, most of the 100 medals issued were distributed to officials participating in the dedication.



Today, under the dynamic leadership of Dean Pearl Berger, the University libraries house close to one million volumes, in excess of 750,000 microforms, 8,000 journals, as well as an extensive collection in the Rare Books and Manuscripts division. The University libraries currently spread over four city-wide campuses. Students and faculty have access to computers that assist them in their daily research and study. These computers connect the University to many other library resources nationwide.

The new library building now encompasses the Pollack Library of arts and sciences and the Hebraica/Judaica library. In addition, it includes a microfilm center, a student lounge, seminar rooms and the University archives, as well as the Museum.

The Museum has made its own contribution to numismatics. In its early years, in order to enter the exhibitions, one had to pass through a turnstile which was activated by a uniface brass token. The obverse consisted of the University seal, while the reverse was blank. Rim: smooth edge; diameter 26.2mm.; thickness: 1.7mm.; weight :6.8 gr.; estimated mintage 500. After a number of years the turnstile was removed and the tokens withdrawn from circulation, to be recently reinstated when the Museum expanded its exhibit area to another floor of the library building. Accordingly, when a visitor pays the admission fee, he is given this token which he must present at the entrance to the second part of the exhibit. A number of Museum visitors go to the trouble of paying an additional admission fee in order to keep this token as a souvenir. I guess there are some hidden numismatists around.



CLUB



BULLETIN

DONNA J. SIMS N.L.G.

Editor

**P.O. BOX 442 HERMOSA BEACH, CA.
90254-0442**



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INS OF BROOKLYN - Am happy to report that the INSB located a new place to meet and reactivated itself last September. This I learned while in NY at the AINA convention when speaking briefly with Nat Sobel. They meet on the third Monday beginning at 7:30 p.m. at the Shore Park Jewish Center on Avenue Y, one block east of Nostrand Avenue in Brooklyn. Contact Nat at P.O.Box 518, Wall Street Station, NY, NY 10268 if you are in need of more information.

INS OF CLEVELAND - The March meeting was held in the home of Howard Chapman with Fred Ross speaking on "Judaic Numismatic Ramblings Across Georgia and Florida". Included in the newsletter was an in-depth article about the 5-pound commems and why it is so hard to find one in its original issue condition. At this time I would like to extend my hearty congratulations to the INS of Cleveland for being the recipient of AINA's Best Club Newsletter Award. I mailed the award to them upon my return from the convention.

INS OF LONG ISLAND - Exhibit topics for the March meeting were women in numismatics and new acquisitions; for April, Passover and new acquisitions. A report of the recent AINA tour to Israel was given by Moe and Aida Weinschel.

INS OF LOS ANGELES - Paul Borack narrated an AINA slide program entitled "Jewish Symbols on Coins" at the March meeting. Mel Wacks was the speaker at the April meeting, "Ancient Jewish Temple Tokens" his topic. Dr. Thomas Fitzgerald will be the guest speaker at the May meeting, "Coins of Bar-Kochba" his topic.

HELP YOUR CLUB: ATTEND MEETINGS AND PARTICIPATE

ISRAEL COIN CLUB OF LOS ANGELES - ICCLA meets every other month on even numbered months and is currently still looking for a permanent meeting place. Until that time meetings have been held at the home of Ruth Ross. Sally Marx is the editor of The Scroll and members rotate conducting meetings.


INS OF MASSACHUSETTS - The first breakfast meeting was held Sunday, March 28 and was a complete success. It was held at and catered by the Jewish Community Center. Beginning at 10:30 a.m. in Room 5, the business portion of the meeting ended at noon. INSM is taking stock of its numismatic items and is planning to donate them to the Hebrew College.

INS OF NEW YORK - Discussion topics at the April meeting were: Independence Day/modern; Herod Archilaus/ancient; shequel issues/paper; sports, bus & telephone/medals and tokens. For May: Independence Day/modern; Agrippa I & II/ancient; merchant tokens/paper; peace, U.S. Jewish merchant/medals and tokens.

ISRAEL COIN AND STAMP CLUB OF SOUTH JERSEY - A slide program entitled "The Sinai Campaign" was featured at the March mtg courtesy of Dr. Milton Asbell. A video program on Israel was shown at the May meeting. Discussion was held on making plans for the annual dinner, if, when and where.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - Coin city study for April was Caesarea, the city founded by Herod the Great and named in honor of Augustus. A group of cities with limited coinage issues were studied at the May meeting: Anthedon, Antipatris, Diospolis, Eleutheropolis, Joppa and Nicopolis.

REQUESTS FROM MEMBERS - 1. Israel "SM" & "CM" medals and Israel Masonic medals wanted. 2. Have Israel military collection of near 500 pieces: medalions, ribbons, insignia, ranks, etc. Responses sent to me will be forwarded.

COMMENTS FROM DJS - Enjoyed my visit to the AINA Convention. I reported at the general membership mtg that the INS of Broward (Florida) discontinued its meetings; that the INS of Cleveland won this year's best newsletter award; and that most of the clubs are hard-pressed. It was reported that the recent AINA tour was fabulous & plans are already in the works for the Anniversary Tour in 1994. Although the number of dealers were down, most were pleased. Here's to a safe and happy summer. Be well, be happy. . . . 

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